612 /64 cont./ is likewise made between the offering presented
778 to the ancestors in the attic and that which -- on the occasion
184 of the same festival -- is delivered into the water. At a
796 festival in the Kapala group the numbers were 6 and 7 respectively.

The Rojong Song

533 The rojong song constitutes another significant element
796 of the ritual. Old women hum the sounds unintelligibly and monotonously; the exact words frequently are not known to them. This song occurs at wedding feasts and other important solemnities in the related group, and it is coupled with the beating of drums (ganrang). The rojong song recorded in Borongloë before the war has disappeared. The woman who gave it to me was overcome by all kinds of misfortune. She was not prepared to repeat it to me.

Food Taboos

612 In a single related group there is awareness, however
262 feeble, that the members of the group may not eat a certain animal (2). In Goa it is still generally known, perhaps,

2. Dr. Chr. Nooteboom drew my attention to this phenomenon for the first time in 1939.

that the members of the karaëng group (the nobility) may not eat the meat of the white buffalo.

In the related group of the head of the Borongloë adat community the realization faintly continues that a certain type of eel may not be eaten. To explain this the following
773 story is told: A woman who had violated a prohibition was
612 punished for this with the task of carrying water in a basket
262 from the river to a certain place. The basket, however, did

773/64 cont. / not hold /65/ water. An eel appeared which curled
612 up inside it and in this way closed off the seams of the basket
262 with the slime of its skin, and in that way the woman was able to carry out her task. Out of gratitude she there upon vowed that she and her descendants would not eat the eel and its descendants.

[484] However, neither in the Kapala group nor in any of the other groups in Bontoramba were people able to produce such a story. Nor were they able to name a certain animal that a number of relatives were prohibited from eating.

Pantasa'

778 In the attics of Makassarese houses one frequently finds
769 a pantasa' (literally, "bedstead"). This is a little house on posts, from 70 to 100 centimeters tall, hung with mosquito netting. It has a small entrance going up to the front of the house (sapana) such as only the nobility possesses. In this little house one can see a small pillow and a little mat.

The care of these pantasa' primarily involves having a candle burn by its side every Thursday evening at sundown (malang Djuma') and always having ready a glass filled with water, a little bowl with betel and areca nuts, and a cup of water for washing one's hands, such as is customary at every meal. It is believed that the ancestors (pattautoaang) descend here. Therefore, care is taken at all times to leave whatever is customarily presented to an honored guest.

In or near these pantasa' is to be found a small closed basket (baku paballe, literally, "medicine basket"). A number of objects belonging to the ritual are kept in it. Next to the pantasa' one finds, in some cases, a large open basket (salosso), where the larger ritual objects are kept.

[648] It is told that formerly almost all the houses had their pantasa', but that in 1905 the Dutch troops destroyed a great number of them because they were used in blood sacrifices, which always had renewed opposition as a result. It is further

857/140 cont./ be able to run away again more easily. Little
867 boys are allowed to be somewhat rowdy and boisterous during a festival, but girls are forbidden such behavior: "Are you
[262] a boy?" an older girl then snaps at her. Little girls may not eat a certain kind of fish so that later, when they are grown up, they will not become man-crazy. At various festivities
[777] they receive "pitjuru," luck-bringing /141/ charms so that when they are grown up they will marry and have many children. The sexes are sometimes separated as early as the
[871] age of seven to eight years when children go to the religious instructor (guru ngadji), where they learn to recite the Koran. Then the girls receive instruction from the guru's wife in the back of the house.

593 One of the first frustrations of children after weaning
867 is caused by adult men, especially the father. When a man enters the house, women and children withdraw to the back part of the house. When there are guests, care is taken that the children make no noise. When an important man is in the house, this rule applies even more strictly. Little children who then make noise are threatened with: "He is angry at you." An old woman repeated to a three-year-old who quietly sat next to her, "He sees you, he is looking at you." The importance of the situation was imparted in this fashion; and a certain fear as well as a certain veneration for the superior found expression in this way.

867 The difference in /social/ level between children is
554 revealed partly by what is less tolerated in one than in another. When a karaëng comes for a visit to the house of the adat community head, his little son may run around and perhaps even sit down behind his father, but the children of kinsmen and servants remain in the back rooms, and the women take care that they are quiet.

864 A little girl learns from early childhood that it is not good to show herself naked: "Where is your sarong?" she is asked. This applies to boys only one to two years later.

105 /239 cont./ the vertical tendency is strong, and integration is either not present at all or else in a very weak form. In kin groups like that of the adat community head, that of the kapala and that of Mangenre, the striving for integration is time and again interrupted through oppositional striving. The vertical tendency and thus, at the same time, the disintegration of the group can best be observed among the prominent members.

In a kin group where an ornament is present, integration can always be more clearly shown than in one where the ornament is absent. Kin groups lacking an ornament seem incapable of forming a power center of significance. Stability, on the other hand, is found only where the vertical articulation is fixed. The vertical tendency inherent in the /240/ kin groups constantly has as a consequence the renewed disintegration of these groups.

●262 South Celebes is a land with a large surface, in relation to its population, suited to wet rice cultivation. If the rice harvest has failed, maize is available to take its place. There seems to be no fear of a threatening food shortage among the Makassarese and Buginese.

855 Small children are well cared for over a long period of time by their mothers and female housemates. By the same token, there seems to be no fear of receiving insufficient care.

867 One of the first things a young person learns is the fact
155 that he is restricted in his movements and that he must be quiet when a man, even his father, is present in the house. Upon the arrival of a male guest the women and children withdraw from the front room, and the children are reprimanded if they make noise. This happens to a greater degree when a higher person comes to the house. Here are the first frustrations for the children (1).

House status marks: little is known about the rules concerned with the number of piles, but much is known about the ramp and the gable flaps. The latter is just as written in Friederici. A woman laughed a lot when she heard me say the word for the flaps. The ramp seems to be losing some of its special sanction now. As for the horn decoration, it was formerly true, but now it is found frequently among the commoner rich. They said I must correlate the flaps with the horns. If one sees only two flaps and horns, the latter is a fake. Thus the flaps seem to be the best of similar social indicators at the present time. Saleh can use three flaps. In regard to using two roofs, it is said that this is all right now too, and that high nobles might have three roofs. They knew most of the names and events in the legends of origin, including the details regarding seven ora or black men. Regarding marriage, they said the rule was for a man to live for a while, perhaps a year, with the wife's family. Then they may go where they choose. 342 114 554 565 773 591

Feasts: there seems to have been a considerable decline in the Makassarese custom such as the presence of the pakarena, as more and more Javan, Bali, and other practices came in. For example, one of the men said that they were having a Javan show tonight, with live actors. I wonder if the Javan customs might not drive out the native. Maybe they are more interesting? 177 535 527 574

They insisted that there was no longer any enmity between Makassarese and Buginese peoples. They seemed to be quite ready to say that although Goa was formerly number one, Bone is more important now. They vividly recalled the name of the great radja in Portuguese times, Tumaparisi Kallonna. 186 173

They told me that Kale Goa is not far away, in fact it is only about three kilometers from here. I will go there tomorrow. The great stone of coronation is located there. It is believed to have come from heaven, and they are all quite serious about it. The well where warriors bathed for invulnerability formerly is also located there. However, there is no longer any water there. 778

They said that they could understand Saleier [the language spoken on Salayar Island] to some degree, but that it was really a different language. They imitated it and laughed. They agreed on my information concerning the writing. 197

They said that they had sago but that they did not eat much of it because they didn't like it. They also have maize and it is planted after rice. Thus ended the day. 241 262

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2162 Food and drink: they said that the poor folk might eat much
273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other for guests. They said no more. They knew about the old
513 habit of sticking a spear up through the floor to kill someone
682 and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
505 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.

177 The economic life of this region has changed relatively
342 little over the past fifty years. Perhaps the most spectacular change has been the appearance of automobiles, but also electricity to some extent, radio, ready-made cloth, and water pipes. But in general, things are not too different from the way they were fifty years ago. One noticeable thing, however, is the predominance of corrugated iron roofing on houses.

291 As for old crafts, most of them are still practiced. Women,
286 however, no longer weave men's blouses, but only sarongs.
178 This is because men tend to wear shirts or coats of trade cloth, for the most part ready-made. Formerly, in the pre-Dutch period, the kampong folk were not allowed to wear shirts or blouses, but could only put on shoulder cloths. Every woman here can still weave and they know how to spin and did so during the Japanese time. But now they usually buy thread.
[294] There are a few sewing machines in the kampong, several of them owned by the tailor. When I told them of the rapid changes in American material culture in the past fifty years they were quite amazed, as evidently they had thought the United States had had cars and so forth for a long time. They saw the contrast between fast change there and slow change
[323] here. There are potters in the kampong and all of them are
[462] women. There is at least one smith too. The food is about
178 the same now as before. They responded in dead-pan fashion
● 262 when I told them about balanced diets. They said formerly there was no butter, except perhaps for the radja, but that now there was much butter used by the commoners and this was believed to be a change. Also there is some use of tinned foods, but evidently not much.

178 As for economic self-sufficiency of the kampong, it has
433 not changed much, the people ordinarily buying only what they
241 cannot produce themselves, for example salt and tobacco, Agriculture is about the same. I told them about the use of airplanes for planting and machine reaping and binding in the United States, and they were quite impressed. They were also impressed when I told them that machine agriculture is already being used in parts of Timor. Harvesting here is still done as
178 before. As for changes in house construction, the only differ-
342 ence seems to be that of the tin roofs. I later learned that the
592 houses here often contain more people than in Makassar. Frequently there are twenty inhabitants to a house, and the average is easily ten per house.

292 As for clothing, in addition to those mentioned above, it is
291 said that the fine adat shawls for women, like the padjoge, are few. However, each woman tries to keep one for feasts.

342 On arrival [to attend a feast celebrating a child's birth--
574 Analyst] we found that the padjoge had gone by bus to the
852 feast house and so we went there. There they were with
565 much paraphernalia, costumes, and so forth, as they were going to stay there for the six-day feast. They looked very pretty. We went into the house, which was some walk from the end of the road. In front of the house was a big porch. It was really big. Here gatherings and feasts are held. Around it is a crisscross bamboo lattice-like wall, and Andi's brother said this could be used only by nobles. This rule seems to hold, unlike the ramp and the decorated gable and
● 262 multiple roof. The Sulewatang and I ate kentang [potatoes],
751 and Andi ate rice. His brother served it, evidently an honor.
576 I think the manager of the resthouse who was with us told
271 Andi's brother that I didn't eat rice and being remarkably politic, they fixed the "potatoes." Evidently there were no potatoes, for they made them with eggs and vegetables. The food was good and the water was colored pink, like mouth-wash. Later I was told by an Englishman here that this is a bark infusion (tannin) used to disinfect things. It is tasteless.

535 Then the padjoge came in dressed in old style costumes.
533 Three were in red and four in black. And they were very
[292] pretty. Later on they will use real costumes and I will be here then. They danced and sang. I noted the nasal unison which I thought was very nice. The only accompaniment was that of the drum. Andi's brother said that there were other instruments but not for this type of dance. The songs were largely erotic and of the pantun type. There are many kinds and all are named. The repertory is large. They make up new ones constantly. This is especially true of the teacher and the drummer of the troupe. But the troupes are not set and they consist of a more or less pick-up lot usually. But there is evidently a tendency toward troupes. An old woman teacher was in charge. She sat in front and scolded with signs if the performance was not good. The drummer, beating with
535 both hands produced good and fancy rhythms. But the girls
567 [i.e., professional dancers--Analyst] were not dramatic. They
565 were absolutely dead-pan. Some appear as light complexioned, others are powdered, and others are darker. One was very young and pretty, about eleven years old. The others were up to about twenty or twenty-five years old. Andi's brother said that they can be a padjoge up until about twenty-five at the outside. They are slaves, and so are the guru and the drummer. They are owned by nobles. Only a few nobles have troupes now. Three of these belong to the Sulewatang,

OG11 Toradja OG11
Western Toradja OG12
Makassar OG6

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[The Basin of the Poso]

Mandar

When the /40 cont./ Mandarese returned to their land, they
• [262] gave a multicolored flag to the To Kadomboekoe and said the
following: "You are now Mohammedans, and if your descendants
T eat the meat of pigs we shall fine them 40 young female slaves."
622 The grandfather of Papa i Melempo, who was Chief of the tribe
795 when the Government came, was the last Mohammedan.
Tampabanda (as he was called) lies buried near the former village of Aboki, and in his grave was also placed the only Koran in the country. The To Kadomboekoe claim that they returned to Heathenism because there was no one who could teach them to
W.T recite from the Koran.
M
648 On their way back, the Mandarese must have traveled across the area called Ampibabo (on the west side of Tomino Bay), which until a few years ago recognized the sovereignty of Mandar (Tjenrana). A few of the To Kadomboekoe followed the Mandarese there and had descendants in Ampibabo, so that even now there is kinship between the two regions. When the above-mentioned flag had become unusable in 1895 because of age, it was taken to Ampibabo, and through the intercession of the Chief of this place a new one was obtained from Mandar. The To Kadomboekoe, however, did not recognize in any respect whatever the supremacy of Mandar.

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32. The history of the To Pajapi.

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[131] Now it still remains for us to speak about the inhabitants of the district that lies to the west of the Poso River. Part of this land was formerly inhabited by a Toradja tribe, the To Pajapi, which has now as good as disappeared from Central Celebes, except for a small remnant. The history of this tribe is a sad one.

The To Pajapi (pajapi is the name of a tree) are a Toradja tribe about which the Bare'e speakers can not tell much. This is probably to be explained by the fact that they belonged to the West Toradja group, as the linguistic investigation determined.